اہل اللہ کی شانِ استغناء

The People of Allah *and* Their Independency





Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Maulana Shah
Hakeem Muhammad Akhtar Saheb
(Damat Barakaatuhum)



Kutub Khana Mazhari
Gulshan Iqbal Block-2 Karachi.

The People of Allah And Their Independency

Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat Aqdas Maulana Shah
Hakeem Muhammad Akhtar Saheb
(Damat Barakaatuhum)

Published by:
Kutub Khana Mazhari
Gulshan Iqbal, block 2 Karachi
islamicquotations.blogspot.com

Table of Contents

Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentors:

Muhiyyus Sunnah Hazrat Aqdas Maulana Shah Abrâr-ul-Haqq Saheb *rahimahullâh*,

Hazrat Aqdas Maulana Shah 'Abdul Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah Muhammad Ahmad Saheb *rahimahullâh*.

Muhammad Akhtar

(May Allâh Ta'ala Pardon Him)

Important Detail

Name of Lecture:	The People of Allah and Their Independency
Lecturer:	Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)
Compiler:	Hazrat Sayyed Ishtar Jameel Meer Saheb (Damat Barakaatuhum) *Special Attendant and Khalifah of Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)*
Translated By:	Maulana Ridhwaan Kajee *Teacher at Darul Uloom Azaadville South Africa*
Date:	17 Rabiul Awwal 1412 A.H. Corresponding to Friday, 27 September 1991
Place:	Masjid Ashraf, Khanqah Imdadiya Ashrafiya, Karachi

What is the currency of the Hereafter?

Today, I will present the explanation of a Hadith from Bukhari Sharif. I have in my hand volume two of the famous Arabic commentary, Fathul Bari, written by Hafiz Ibn Hajar Asqalani (Rahmatullah Alaihe), which comprises in total fourteen volumes. No matter how much Urdu literature one reads, still he will be incapable of deriving benefit from the knowledge contained in these books. Solely by the grace of Allah Ta'ala and the duas of the pious, am I able to present some of these teachings to you, today.

Before I begin, I will first mention seven actions, which should be done on Friday, and are repeated here every Friday, after Fajr. Whosoever will practice upon them, will have written in his account the reward of one year's Nafl (optional) fast and one year's Nafl Salaah, in lieu of every step taken from his home to the Masjid. If his home happens to be fifty steps away from the Masjid, he shall receive the reward of fifty years of Nafl fast and fifty years of Nafl Salaah. Such a person will appear on the Day of Judgment with an enormous positive balanced.

O my friends, earn what you can today, for now is the time for earning. The earnings made in this transitory abode shall have great value tomorrow, when we return to our eternal home. There is still time to awaken from our slumber and acquire the currency of the Hereafter. The currency of today shall hold no value tomorrow, just as one country's currency is not recognized by another. When death shall strike, our currency shall immediately change. All worldly posts shall, on that day, mean absolutely nothing!

Many years ago, a wealthy man posed the following question to me: "When a billionaire passes away, people are

heard saying, "May Allah forgive him. He was indeed a most pious man. He used to be punctual with his Salaah and most abstinent. He would see to the wages of the Imaam and the Muazzin. He spent freely to build Masjid and Madressas, etc." No one however, speaks of the businesses which made him so rich, that he had a factory in Karachi, another in Faisalabad, and one in Lahore. These things are never mentioned. Why?

Through the blessed duas of my elders, Allah Ta'ala inspired me with the answer almost immediately. I replied, "Because after one's eyes close, he abandons this world and moves on to the other. The currency there is different from what is found here, thus mention is made of how much of the currency of his new abode he had acquired. Some speak of the currency he acquired by building Masajid and Madrassas, others mention how he would see to the needs of the Ulama and how he would help the needy. The currency of this world is of no benefit to him in the next, thus none even bother mentioning it. The factories and businesses one held in Faisalabad, Gujranwala and Lahore are not worthy of mention, since the income being derived from them shall be of no use to the deceased." The man was extremely pleased and said, "Your answer makes perfect sense."

The taufiq (guidance) to acquire the currency of the Hereafter, while living in this world, shall however only come, when one sits in the company of those who are doing exactly that. In their gatherings, the one, true and eternal home is remembered and thus, we acquire the ability to strive for it. One deprived of such company, has only one aim; building and beautifying his temporary abode while remaining completely oblivious of his fast approaching, eternal home.

A Thought-Provoking Incident, Mentioned in the Mathnawi, Regarding the Owl and the Falcon

A falcon is a predatory bird used for hunting. It is the habit of kings to keep one perched on their shoulder, thus it is known as the bird of the king. Maulana Rumi (Rahmatullah Alaihe) has written that once a royal falcon flew out of the palace, but on his return flight lost its way and landed up in a desolate area occupied by owls. The owls had never seen a falcon and were thus disgusted with his appearance. Since, they were only used to seeing themselves, therefore, all "other" no matter how wonderful, would appear disgusting. Their example can be likened to the town of Nikto.

Nikto was the name of an area, in which the habit of having the nose cut was prevalent. It had a population of five thousand and every one of them had their nose cut. One day, a man whose nose was not cut, arrived in the area. Upon seeing him, the people muttered in disgust, "What an ugly face! Take a look at yourself in the mirror! Your nose resembles the hump of a camel!"

The Wise Answer of Hakim ul Ummah Thanwi to an Objection Posed

Another hilarious incident that occurred in India has just come to mind. At that time, Pakistan had not yet been formed. A man objected in front of Hazrat Thanwi, "Why does Hajj only occur in Makkah Mukarramah? Why is Hajj not allowed in Bombay?" Hazrat Thanwi (Rahmatullah Alaihe), in response, posed the following question, "Why is your nose in front and not at the back?" The man replied, "Because it would have looked weird at the back." Hazrat replied, "It would look

weird if only one man's nose was at the back. If all had their noses at the back, none would consider it strange." The man was left dumbfounded and understood that the only possible answer would be, that since Allah is King, He does as He pleases. He can thus have His house built wherever He prefers, and none have the right to object.

The Honour of the Haramain Sharifein

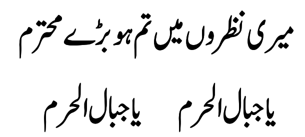
Allah Ta'ala chose an area at the foot of a mountain for His house, an area void of beautiful scenery, trees, vegetation, etc. Yet, the beauty of these mountains, due to the special manifestation of Allah, is indeed something else. This beauty is however, recognized only by those whose sight has been divinely blessed.

ہم نے دیکھے ہیں ایسے بھی اہل نظر

زندگی زندگی سے رہی بے خبر

"We have seen such men of (possessing) in-sight, who although alive, remained oblivious of life."

The poet is referring here to those Men of Allah, who although alive, live as though they are oblivious of the world around them. Their lives were sacrificed solely for Allah, thus they paid no attention to acquire any worldly pleasure for themselves. One poem comes to mind, which I had composed regarding the greatness of the mountains of Makkah Mukarramah. My Shaikh, Hazrat Shah Abrarul Haq Saheb (Rahmatullah Alaihe), (who is, unfortunately, no longer amongst us), was very fond of this poem. In fact, upon hearing it, he took out his notebook to jotted it down.



"O Mountains of Makkah, in my eyes, you hold great status indeed!"

I hold you, O mountains, in great esteem, since Allah Ta'ala has chosen you as vicinity for His house. You have been made the neighbor of the house of Allah! When man plans to build his palace, he selects an area most suitable to his needs. So what was the reason for Allah Ta'ala choosing the mountains of Makkah for His house? It can only be due to the fact that this area was the most auspicious on the surface of the earth.

Maulana Rumi (Rahmatullah Alaihe) has written that once, when a saint stepped into the Blessed city of Makkah, the following words flowed from his tongue:



"Makkah Mukarramah is the city of my Beloved, (Allah), the city of my King."

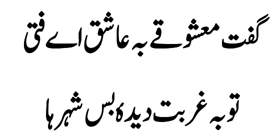
When he arrived at Medina Munawwarah, he again repeated the same, that this is also the city of my beloved, i.e. Rasulullah.

نزدِ عاشق ایں بُوَد حُبُّ الوطن

"The home of the lovers of Allah is where their beloved is found."

He who thinks of, and desires returning home, while in the Haram of Makkah Mukarramah, or Medina Munawwarah, is indeed foolish. His love for Allah is truly weak. Maulana

Rumi (Rahmatullah Alaihe) has written that the following question was posed to a man madly in love:


گفت معشوقے بہ عاشق اے فتی

تو بہ غربت دیدہ بس شہرہا

"O young man, you have on your travels visited numerous cities. Which city pleased you the most?"

The lover replied,

گفت آں شہرے کہ دروے دلبر است

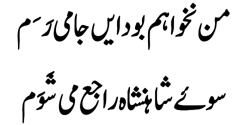
"The city in which my beloved resides!"

Ask the lovers of Allah regarding the pleasure they experience in the blessed cities of Makkah Mukarramah and Medina Munawwarah! They become oblivious of all other sceneries, countries and sights. They do not think of London, America, Japan, Germany, etc. While in Medina Munawwarah, their hearts desire is to remain in it forever.

The lesson from the afore-mentioned incident

Anyway, when the falcon flew from the palace and lost its way, it landed up in area inhabited by owls, which Maulana Rumi (Rahmatullah Alaihe) named Kharab-Abaad (the city of ruins). When the eyes of the owls fell upon the design of the falcon, who was bigger in size, and whose beak and claws were different, they immediately held a meeting. In the meeting, one owl spoke and said, "A foreign bird has come to take over our land! If we do not act fast and scare him away, he will soon occupy our land as ruler!"

When the falcon heard their talk, he immediately spoke out,



This place of desolate is great in your eyes

"O idiot owls, do you think I have any desire to reside in this land of ruins? I will never even think of doing such a foolish thing! This land is great in your eyes. As for me, I wish to return to the palace of my king. My home is the home of the king, my home is the palace! My place is on the shoulder of the king!"

Similarly, if ever Shaytaan attempts to take one to the cinema, or involve one in watching some movie, immediately make this proclamation that I do not belong here! My place is the proximity of my Allah, the palace of my Creator. I shall perform two rakaats of Salaat-u-Taubah and cling to the place where I belong! I belong in the palace of Allah, who is the King of all kings!

Unfortunately, our condition is that we prefer to leave Allah and hasten towards areas where filth is rife, i.e. places of sin and vice. We have familiarized ourselves with areas void of any spiritual life, just as owls find familiarity in desolate areas. For this reason, Maulana Rumi (Rahmatullah Alaihe) interprets the talk of the falcon, so that other such royal servants may take lesson. He writes, "The falcon spoke out:



"My home is the shoulder of the king. I have been blessed with the proximity of the king, and I am more than happy with that! If you find solace in this barren land, then that is your matter!"

The lovers of Allah say the very same thing, "O those drowning in sin, our place of honour are the corners and the carpets of the Masjid."

خدا کی یاد میں بیٹھے جو سب سے بے غرض ہو کر

تو اپنا بوریہ بھی پھر ہمیں تخت سلیماں تھا

"When engaged in Allah's remembrance oblivious of all else, the lover of Allah finds in his musalla, the throne of Suleiman."

The difference between the obedient and the disobedient

The enjoyment one experiences in the remembrance of Allah, that moment…Ah! Is so pleasurable! Whereas the time wasted in the disobedience of Allah, be it staring at strange women, or any other sin, that time is indeed the worst time of one's life. During those moments, the anger of the Creator rains upon the sinner, the angels curse him and even that woman towards whom he looks with evil intentions, also rebukes him; that after having adopted the appearance of an Aalim, and having kept a beard, yet he still gapes at me. Adultery and Allah's curse drip from his eyes. O friends, the sum total of our lives is that we sacrifice it in the love of Allah!

وہ لمحۂ حیات جو تجھ پر فدا ہوا

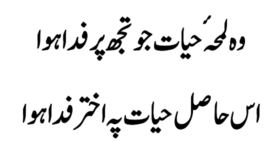
اس حاصل حیات پہ اختر فدا ہوا

"Those delicate moments, O Allah, during which we sacrifice for You, Akhtar is prepared to sacrifice everything to acquire those moments."

O my friends, this poem of mine have been said with deep feeling. My poetry is not made-up, rather it is the translation of the love I feel for Allah, which emits in poetic form.

I shall continue trying to conceal my feelings in the form poetic words.

Understand well, that these poems translate the love and feelings I have for my Creator.



"Those delicate moments, O Allah, during which we sacrifice for You, Akhtar is prepared to give everything to acquire those moments."

Those moments spent in the obedience of Allah, only those moments are valuable. Ask the one who knows that his Creator is pleased with him, what is his enjoyment! He who works to please Allah, Allah blesses him with such enjoyment, that even if he was made to lie on thorns, he would still smile. As for the one who, due to his evil, Allah has decided to leave depressed, even if he were to lie amongst flowers, then too he would find no enjoyment, and would rather prefer suicide.

The one who has attained Allah's happiness, through his efforts to please his Creator, even if he were to be forced upon thorns, then too he would experience pleasure, since in his heart Allah has created a garden. Thorns may prick him from the outside, but his heart enjoys the pleasures of a garden.

And, then there are those most unfortunate souls, who after being given the opportunity to remain amongst flowers, still chose to prick themselves with thorns.

دل گلستاں تھا تو ہر شے سے ٹپکتی تھی بہار

دل بیاباں ہو گیا عالم بیاباں ہو گیا

"As long as the heart remained a garden, spring shot forth from everything. But when the heart became barren, the entire world lost its luster."

Seven Actions on the day of Friday

It has been narrated in the books of Ahadith, that whosoever performs seven actions on Friday,

كَانَ لَهٗ بِكُلِّ خَطْوَةٍ عَمَلَ سَنَةٍ اَجْرُ صِيَامِهَا وَقِيَامِهَا

He shall receive the reward of one year's Nafl fast and one year's Nafl Salaah, in lieu of every step taken towards the Masjid.

You should not be afraid, that perhaps these seven actions would be too difficult. Nay, rather they are quite simple, indeed!

1. To take a bath. Is this anything difficult? Is it not a demand of one's temperament that at least, once a week, one uses soap to remove the perspiration and dirt that envelopes him?

2. To wear neat, clean clothing. Could anyone ever regard this as difficult? Who will ever desire to wear dirty,

untidy clothing on Friday? This is totally in conformity with our desires.

3. To proceed early to the Masjid. Time should not be wasted loitering around, thinking that there is still sufficient time for the khutbah.

4. To walk to the Masjid, unless exempt by illness or some other acceptable excuse.

5. To sit as close as possible to the Imam, if there is space. Jumping over shoulders and pushing one's way through is prohibited.

6. To listen attentively to the khutbah. It should not be that one presents his body in the Masjid, but leaves his heart and mind in the bakery for example, that after Friday prayer, I shall purchase bread and a special kind of butter full of vitamins.

لاحول ولا قوة , you have come in the house of Allah for His worship only! Therefore, the mind and the heart should be focused on nothing but Allah.

7. Not to do any futile act while the khutbah is in progress, for example, pulling the straw from the mats of the Masjid, or strands from its carpets. Not only are these futile acts, but also sinful because these items belong to the Masjid.

Remember these seven actions! I will repeat them:

1. To take a bath
2. To wear clean clothing
3. To proceed early to the Masjid
4. To walk to the Masjid.

5. To sit as close as possible to the Imam
6. To listen to the khutbah attentively
7. Not to carry out any futile act while the khutbah is in progress.

This Hadith has been narrated in four of the six authentic books of Hadith known as Sihaah:

- ***Sunan Ibn-Majah,***
- ***Tirmidhi Sharif,***
- ***Nasai Sharif and***
- ***Abu Dawood Sharif***

Some Muhadditheen have in fact written:

لَمْ نَسْمَعْ فِي الشَّرِيْعَةِ حَدِيْثًا صَحِيْحًا مُشْتَمِلًا عَلٰى مِثْلِ هٰذَا الثَّوَاب

"We have not come across any authentic Hadith besides this, wherein such virtue has been mentioned."

The Reliance of Hazrat Wala and his Self-Sufficiency from the Creation of Allah

I deem it necessary to clarify one point. In my Madrassa, there are students from over twelve different countries. May Allah Almighty accept out of His sheer grace. Some people are under the misconception that the reason I do not ever appeal for donations on Fridays, is because I have established a relation with some king. I have heard that some misinformed people have claimed that I have made friends with the king of Kuwait, Libya, Morocco, Al Jazair and Tunis, thus the need to make an appeal for donations never arrives. This is total nonsense. Remove this notion immediately from your hearts!

The only relationship I enjoy is with the King of all kings. He who gives kingship to others, Akhtar asks only of

Him. Allah then places the thought in the hearts of our friends and they willingly come forward to assist. Even if factory owners or other wealthy men come in my presence, I do not concern myself with their monetary status. The reason I do not ever appeal for donations is that any discourse which deals with the love of Allah, if, it is followed by appeals for money loses its value. People will feel as Akbar Ilahaabadi said:

"After every discourse one shall most certainly find a collection appeal."

Consequently, our elders have emphasized that even if the need be severe; still do not make a collection after a lecture. It will be regarded as a sort of compensation for one's lecture, even though the money does not really go to the speaker.

By the grace of Almighty Allah, I have travelled to the island of Reunion, to South Africa, etc, I lectured in Masjid, which was frequented by extremely wealthy personalities, yet I never even made the slight mention of my Madrassa in front of them. Not even an indication, for then too, the wealthy would whisper in each other's ears, "There it is! He has finally touched upon his motive for coming! He has finally made mention of his Madrassa, in a most cunning manner!"

By the grace and guidance of Allah, and due to the duas of my elders, I avoid mentioning these things in my lectures. Some friends from Reunion are present here today. They shall bear witness to what I have said. Alternatively, one may enquire from the people of South Africa. All will agree that in their countries, I have never made any collection after any lecture, nor have I ever pointed towards my Madrassa. That Allah, whose love I preach, is He not sufficient to see to my needs? He alone inspires someone from among His creation to come forward and present their assistance. Those who wait for

the Ulama to beg, I cannot say anything regarding his status in the Hereafter. As for that person who himself presents his services, desirous of serving the Din of Allah, such people are indeed worthy of the highest forms of praise.

Honoring the Ulama is Compulsory upon the Ummah

The Ulama are the vicegerents of Rasulullah. For them to go begging from door to door, is this not against the honour of Rasulullah? When the students of Din, under whose feet the angels have spread their wings, when these very students have to go from house to house asking for the skins of Qurbani, is this not degrading the lofty status which Almighty Allah has allotted them?

The Ulama Should take into Consideration the Greatness of Din and Their Own Honour

Some enquired from Hazrat Thanwi if it was befitting the Ulama to at times disgrace themselves, solely for the purpose of Din, by begging for donations. Hazrat replied, "If the president's mother had passed away, and someone were to announce that there would be a Fatiha ceremony at his palace, after which Biryani would be served, thus an appeal is made for funds to arrange for food, will this appeal not be an insult to the president?" Hazrat then said, "The correct method would be to erect a tent and hang a notice that the skins of the Qurbani **may be** left here. People shall then bring their own animal skins, without any Aalim having to be disgraced. And if there is no option but to go from door to door, then too, the Ulama and students of Din should not be sent!"

Hazrat Maulana Ihtishamul-Haq (May Almighty Allah reward him tremendously) would make use of college and university students for collection purposes. Such students would spread their cloths on the ground and await donations. He would explain that the reason he would never take such work from the students of Din was to preserve their integrity and honor in the eyes of the people.

The Mention of Hazrat Maulana Shah Abrarul Haq Saheb (Rahmatullah Alaihe)

My intention is not to criticize the methods of others. Nay, it is merely to present the teachings of my elders. My Shaikh, Hazrat Maulana Shah Abrarul-Haq Saheb, practicing on these very principles, would administrate over one hundred Madressahs, in the various districts of India, (Hazrat has unfortunately now passed away. May Allah Ta'ala illuminate his grave.) Hazrat would never send a collector for any of his Madressahs. Instead, he would send an announcer, whose job was to explain and present the work being undertaken to the masses. The informer would mention that Madressahs have been established under the supervision of Dawatul-Haq in so and so area. He would mention the role of the students and the number of teachers serving under this institution. He would even inform the public of the expenses incurred yearly in running these Madrassa. After that he would take leave. Even if someone wished to then make a donation, he would not accept it, saying, "I have been sent only as an informer, not as a collector. Whoever wishes to donate may send their donations to the following address …"

An Offer from a King and Hazrat Wala's Quality of Independence

I have made mention of this, solely to remove the notion some entertain, that kings see to the running of our Madressahs. As I have mentioned, I have no relationship with any king whatsoever. Rather, my relationship is with the poor. There was one time, however, when a king did make an offer to extend some monetary aid for the building of the Madressa. At that time there was nothing here, but an empty plot, filled with water and brimming with fish. The king's condition however was that I present myself at his office and sign for the donation. I refused to go and said to the messenger, "Inform the king that if he desires, he may give the money to you and you shall hand it over to me. As for me, I shall never present myself in front of the door of a king, seeking help. Our elders have taught us:

بِأْسَ الْفَقِيْرُ عَلٰى بَابِ الْاَمِيْرِ وَنِعْمَ الْاَمِيْرُ عَلٰى بَابِ الْفَقِيْرِ

"How terrible is not that saint who is found in front of the doors of the affluent, begging! How wonderful is not that wealthy man who is found at the doors of the Faqir."

The meaning of "Faqir" in this poem does not refer to those who beg, but rather to the lovers of Allah. Khawajah Azizul-Hasan Saheb Majzoob (Rahmatullah Alaihe) has said:

شاہ صاحب جو سمجھتا ہے تو بھک منگوں کو

تو نے دیکھی نہیں وہ صورت شاہانہ ابھی

"O people of the world! Do you think that what you saw were the Men of Allah! Rather you saw people begging and mistook them to be the Men of Allah! You have yet to see the true lovers of Allah!"

The Independence of Hazrat Thanwi (Rahmatullah Alaihe)

A wealthy man from Bombay presented a gift of one hundred thousand rupees to Hazrat Thanwi. Hazrat returned the gift saying, "It is not my habit to take presents from those with whom I am not familiar." Regarding this, the following poem was written:

نہ لالچ دے سکیں ہرگز تجھے سکّوں کی جھنکاریں

تیرے دستِ توَکل میں تھیں استغناء کی تلواریں

جلال قیصری بخشا جمال خانقاہی کو

سِکھائے فقر کے آداب تُونے بادشاہی کو

"The glitter of these coins was unable to seduce you, for in your hand of trust you carry the sword of independence. Your awe has brought beauty to the Khanqah. You have taught kings the etiquettes of sainthood!"

These were our forefathers! A man once attempted to seduce Hazrat Thanwi (Rahmatullah Alaihe) with some material wealth. Hazrat said, angrily, "Do not try to entice me! I belong to that family who sacrificed the kingdom of Balkh to become the friends of Allah." Hakeem ul Ummah Mujaddidul-Millat Hazrat Maulana Ashraf Ali Saheb Thanwi (Rahmatullah Alaihe) was from the family of Hazrat Sultan Ibrahim ibn Adham (Rahmatullah Alaihe), from the progeny of Hazrat Umar (Radhiallaho Anho).

A man once requested Sultan Ibrahim ibn Adham to make dua that he becomes wealthy. Hazrat Sultan Ibrahim ibn Adham lamented, "I had to sacrifice my entire kingdom to attain the wealth of Allah's proximity which is hidden in poverty. You have received this gift (i.e. being distanced from the world), without any effort, thus you do not realize its value!"

O my friends, that pleasure and tranquility, which one experiences when taking the name of Allah, open a few businesses and then see how much tranquility remains! Thus, ask Allah for only that amount of sustenance, with which one may pass his life with ease and honor.

Remember! Even after opening ten factories and earning ten million per annum, then too, one's bread intake shall remain the same. It shall never exceed the amount which one used to eat, rather it shall now become even less, due to tension. Since one shall no longer find the time to take a stroll, he will find it hard to eat, fearing that he may put on weight. Will he now, due to his massive income, be able to put on ten pairs of clothing? No! He will still only wear one suit. Will his diet increase from four slices of bread to forty? Shall he now be able to devour forty chickens in one sitting? Nay! His diet will remain exactly the same! Thus, seek from Allah only that amount of sustenance, which makes one independent.

I shall now teach you a dua, through its blessings and continuous recitation, one shall, Insha-Allah never be in need of the help of creation, and shall Insha Allah, also be protected from paralysis. The dua is:

يَا صَمَدُ، يَا عَزِيْزُ، يَا مُغْنِيُ، يَا نَاصِرُ

By reciting it continuously, the help of Allah will come in such a manner that you will be amazed. Debts shall be paid off, wealth shall come, honour shall come and you will find no need to

turn to the creation for help. The name of Allah is indeed most great. Make this dua also: "O Allah, Your Name is indeed most great so in proportion to the greatness of Your name, bestow us.

Since the talk has now gone in that direction, (i.e. how to be courageous and independent) I shall teach three actions, through which the courage to abandon sin and practice upon good, will be acquired:

1. Use one's courage/will power
2. Make dua that Allah Ta'ala blesses one with courage
3. Ask the friends of Allah to make dua that one be blessed with courage

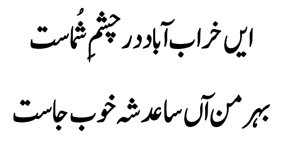
Together with this, I advise further three actions:

1. Make the zikr of Allah, with consistency
2. Regularly present oneself in the presence of the friends of Allah
3. Stay far from those things which draw man towards sin

By being in close contact with sin, its poison slowly but surely penetrates the soul. When one's spiritual power weakens, one loses courage. One then begins glancing towards haraam, and slowly but surely, the desire is created to bring a member of the opposite sex into one's lap. Remember, every sin is a magnet for another! A few moments spent in the company of some handsome youngster or some beautiful woman is all it takes to deprive one of the enjoyments of dua and performing good deeds. Finally, one loses the enjoyment of sitting with the pious and soon thereafter abandons their company.

When one prefers the life of an owl, i.e. to reside in the desolate lands of sin, how can he then ever wish to become a nightingale? The garden is not for him who finds pleasure in

ruins. Again, I shall remind you of what the falcon said to the owls. His words were, "I shall never choose to reside amongst you! I am the pride of the king! May you be blessed in your life of ruins!



"O gathering of owls, may you remain happy in these ruins! As for me, I can only find solace on the shoulder of the king!"

Similarly, the lovers of Allah find solace in nothing but the remembrance and close proximity of Allah. The falcon taunted the owls saying, "O owls, listen well! The shoulder of the king means much more than all these deserted ruins!" The owls muttered to each other, "This bird is nothing but a thriller. He wishes to awe us with his tales. Ignore his stories and prepare to attack him simultaneously!"

An Example of the Weakness of Falsehood

I remember an incident regarding attacking all together. The mice of a locality became fed up with the cat of the area. Daily mice would meet their end at the claws of this monster. The mice thus held a top secret conference. They contemplated and lamented over the fact that since they were so many in number, there should be no reason for them to be intimidated by the cat. They decided that if all would attack simultaneously, the cat would have to retreat. Prior to the designated day, they even order from London a supply of high quality vitamin tablets, designed to increase their strength ten-fold. Brigades were formed and each appointed over a specific area. Some were ordered to attack the ears, others the hind and rear legs

and the most daring were instructed to claw onto the stomach, rip it open, and tear apart its heart. The plan was ready and the allotted time soon arrived. As a bonus, news was received that the cat is presently suffering from a severe bout of typhoid.

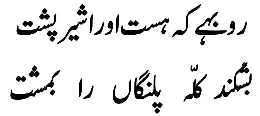
Maulana Rumi (Rahmatullah Alaihe) has explained this incident. He further writes, “The cat was amazed to see an entire army of mice coming his way, whereas normally the mere sight of him would be sufficient to send them scrambling to theirs holes. In their eyes was a piercing look.”

Even though the cat was suffering from high fever, his ribs were sticking out, he was feeling extremely weak, despite all this, when the cat saw the mice drawing near, a natural meow emitted from its throat. This meek meow was all that was needed to send shivers down the spines of the mice. The mice dashed for their holes; oblivious of the strict orders they had been given. Not a single mouse remained for the confrontation. The reason being, that they did not possess within their chests, a heart as brave as the cat’s. The heart Allah has given to the lion, the other inhabitants of the jungle do not possess such a heart. The hearts Allah has given to the Prophets, and to the saintly ones; the general masses have not been blessed with such strong hearts.

Maulana Rumi (Rahmatullah Alaihe) has presented this parable, while commenting on the incident of Hazrat Ja’far Tayyaar (Radhiallaho Anho), as he prepared to attack a fort of the Kuffaar. The leader of the enemy questioned his soldiers, “Why are you so afraid of this one lone warrior. Have I not provided you with enough nourishment, to ensure that none matches your strength? How can one man be able to kill so many of you, single-handedly? ” The soldiers replied, “We appreciate the favours you have showered upon us, and the food you have fed us. The matter, however, is that the heart

which this man possesses, we, unfortunately, do not possess such hearts!" Do you not see that even the walls of the fort shakes when he bellows, what then do you expect of us?

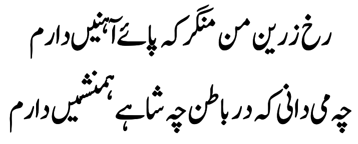
Maulana Rumi (Rahmatullah Alaihe) says:



"The fox upon whose back rests the hand of the lion, he shall be daring enough to even rip apart the skin of the cheetah.

Maulana Rumi (Rahmatullah Alaihe) states, "Never look at the yellow faces of the Men of Allah, for these faces have become pale due to the sacrifices they have made in search of the pleasure of Allah. Even though the faces of the people of the world are lush, due to eating fresh chicken, soup, and eggs, then too never underestimate the power of these Allah-fearing Men, despite the paleness of their faces."

Maulana Rumi (Rahmatullah Alaihe) says:



"O seekers of the world! Do not be fooled by my pale face, for my feet are made of steel! (i.e. in the path of the Truth, you shall find me a mountain of perseverance, my feet shall never be shaken.) You have no idea that within my heart I have a great King, a King Who is the King of all kings!"

For this reason, I fervently advise that one adopt the formula I have presented to receive divine help to abstain from sin and gain consistency in good deeds.

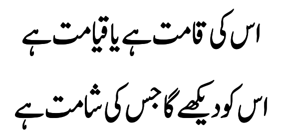
Today, my lesson of Bukhari Sharif has been left incomplete. I shall attempt to complete it next week, Insha Allah. However, what has been discussed today is in no way inferior to the spirit of Bukhari, for if one is not prepared to give up sin, he will never be able to fulfill the right of Bukhari. I will thus again repeat the formula, with slight detail:

1. Use one's courage to say no to sin. ***No sin, you win.*** If one shows cowardice, Shaytaan shall sit on his head. If one were attacked by a knife-yielding rogue, ready to slit one's throat, would one just sit back and let him do so? Would one not fight for his life? Just as one fears cancer, and one fears his life being taken by murderers, and one fears stones forming in his bladder, the fear of displeasing Allah should be even more, since this could lead to the destruction of one's Imaan. To save one's life, the first thing one does is to flee to safety. Similarly, one should flee whenever one's Imaan is in danger! If a beautiful face approaches, change one's course.



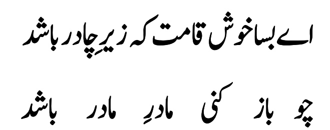
"I am threading the path to my Lord. He shall guide me!"

Never look at women unveiled! Our elders have even warned against staring at the form of veiled women, for this too is not free from harm. Seven hundred years ago, in the city of Shaikh Sa'di Shirazi, a young boy became impressed with the form of a veiled woman and began following her. He felt that if the outside form is so impressive, the inside should be just as good. I have said a poem in this regard:



"It is really just a shape, or is it Qiyamah? Only he shall look, who desires an evil fate!"

The woman at that moment stopped to drink and thus lifted her veil. Shaikh Sa'di Sherazi (Rahmatullah Alaihe) described the incident as follows:



"At times the veil makes one seem most interesting. But when the veil is lifted, one realizes that she is not just old, she is a grandmother!"

Without any teeth, with cheeks gone in and with spectacles of the highest number! Shaikh Sa'di says, "O friends, do not cast your gazes upon the outer garments of the opposite sex. Shaytaan may cause you to become infatuated over even so much.

It has been mentioned in the Hadith, that when a women leaves her home, do not look at her approaching figure, for verily it is Shaytaan that is ahead of her. As she returns, do not look at her posterior, for it is none but Shaytaan moving behind her. Regard such a woman as one's mother and lower one's gaze. One might object that if she is like my mother, then why am I prohibited from looking. The reason is that marriage is not permissible with your mother, but allowed with her, thus the prohibition.

I shall now repeat the six ingredients needed, to ensure divine help in abandoning sin and remaining firm on good.

1. Be courageous

2. Regularly perform two rakaats of Salatul-Haajat (Salaah at the time of need). Thereafter, with enthusiasm and great hope in the mercy of Allah, together with the shedding of some tears, beg for His help and mercy. When one is diagnosed of cancer, the fervor with which he makes dua is well known. With that very same fervor, implore Allah to save you and your family from His anger and punishment and from those actions which invite His wrath. Say, "O Allah, it is Haraam for me to spend even a moment in Your displeasure! It is against the etiquettes of a slave to displease his master. O Allah, after receiving such bounties from You, how could I then ever utilize these favours in Your disobedience?

If the opportunity to perform Salaatul-Haajat does not arise, make these duas after any fardh salaat.

The Incident of the Repentance of Nasooh, Which Has Been Mentioned in the Mathnawi

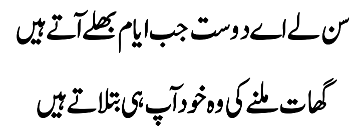
3. Request duas from the selected servants of Allah. There was a youngster, who due to having plenty of feminine features, disguised himself as a woman and took up work as a maid, for the royal women in the king's palace, to bathe and massage them. Although his secret was well hidden, his inner-self would repeatedly rebuke him, regarding his filthy deeds. One day, while strolling in the jungle, he cried out, "O Allah, how shall I ever succeed on the Day of Reckoning! Will I ever be able to escape from these evil traits? Allah accepted his pleas and tears and allowed the tide to turn in his favour. One of the selected

servants of Allah happened to pass by. The saint stopped to enquire the reason for his sobbing. The boy replied that the tears were being shed due to a disease, for which he could find no cure, i.e. the disease of sin.

چھٹتی نہیں ہے منہ سے ظالم لگی ہوئی

"I cannot escape, for this oppressor has caught hold of my face!"

The saint advised the boy to make wudhu (ablution), perform two rakaats of Salaah and thereafter engage in dua. The emotions with which he made dua can well be imagined, that it found acceptance immediately. The plans for his guidance and being drawn out of sin were now set into motion.

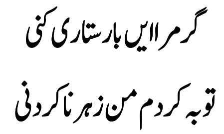


"O friends, listen well! When good days arrive
He, Himself, informs of the place and time of meeting

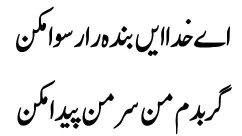
An expensive necklace of the queen, worth millions, went missing. The order was issued that everyone in the female parlor be searched. All were lined in queues. The boy realized that when his turn would come, he would be stripped of his clothing, and his secret would be exposed. The punishment he would then face, for robbing the honour of the royal women, who obviously be nothing short of death. In fear, his body went into a shiver and tears began flowing. From the bottom of his heart, he begged Allah for divine help.

There were now only three women left, and then it would be his turn. The thoughts of what punishments were awaiting him

made his blood go dry. He would most probably be buried chest-height, and then dogs would be let loose upon him. They would tear him to pieces and he would suffer a most disgraceful, terrifying and painful death. As these thoughts raced through his mind, his heart let out a final cry, "O Allah! You are indeed Most Faithful, while I have been most unfaithful. You are Most Kind and Most Generous, while I have been most insincere. O Allah, what else but incompetence can be expected from an incompetent fool. As for You, O Allah, showering kindness is Your trait. O Allah, shower me with Your kindness, and shower mercy upon that soul which has spent its life drowning in sin!"



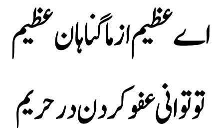
"O Allah, if today You conceal my fault, I promise to change forever! I shall never again do that which invites Your wrath. Please safeguard my honour today!"



"O Allah, do not disgrace this servant. I admit that I have been most unfaithful, but please do not allow my secret to be disclosed!"

This is that poem, which Hazrat Haji Imdadullah Saheb (Rahmatullah Alaihe) continued reciting from Esha till Fajr, while in the Ka'bah Sharif. Anyway, the boy's cries continued, "O Allah, let not my clothes be removed! Let the necklace be found before my turn comes, or else my secret shall be exposed,

and execution shall be my fate! O Allah, please protect my honour! I promise never to displease You again! Please conceal my secret! The boy further begged:



"O The Most Great, I admit that my evil has reached levels of enormous magnitude, but it can never compare to the greatness of Your Majesty and Grandeur."

"Even if such sins were to occur in the House of Allah, then too forgiving it would be easy for You. O Allah, You have never, and shall never say to the sinner that Your treasures of forgiveness has been exhausted, or that too many chances have already been given, or that our sins have mounted up so much that forgiving it has become difficult! O Allah, our evil has its limits, whilst Your Grandeur and Majesty has no limit! O Allah, we may become tired of sinning, but showering forgiveness shall never tire You! O Allah, today conceal my faults and let me not be disgraced!"

The heart almost collapsed under the strain caused by his intense pleading and the boy lapsed into unconsciousness. His duas were heard and while unconscious, he was allowed a glance at both Jannah and Jahannam. At that moment, the necklace was also discovered and the search brought to an abrupt end, with only three girls remaining before his turn could come.

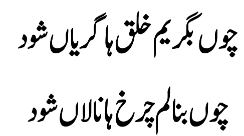
With fans and sweet-smelling fragrances, the women of the palace managed to revive him. They implored his forgiveness, thinking that their doubting his honesty had caused his collapse, and they requested that he continue with the work he would do so well, i.e. bathing and massaging them.

Imbued with a new spirit, he replied, “I can no longer continue with this practice. My Allah has shown me what Jannah and Jahannam look like. I shall now go in search of the man, whose dua caused my heart to change.” Thereafter, in a short space of time, he managed to traverse great distances in reaching Allah, and soon occupied a high mantle of wilayat (sainthood).

Three actions have thus far been mentioned:

1. Be courageous

2. Beg Allah for more courage. Cry so much that it leaves its impact on the angels as well. Shake the heavens with your pleas. Maulana Rumi (Rahmatullah Alaihe) says:



“O people of the world, when Jalaluddin Rumi weeps in the love of Allah, the whole world joins in my tears. When I implore my Allah, even the heavens join in my cries!

عرش لرزد از انین المذنبیں

“Even the Arsh (Throne of Allah) shakes, due to the sincere tears of the repenter”

3. Request duas from the selected servants of Allah

Hazrat Hakim ul Ummah, Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe), has prescribed this formula, comprising of three actions.

I have included, within this formula, three more actions:

1. After consulting with the friends of Allah and receiving some prescribed azkaar (forms of remembering Allah),

complete it with punctuality. By taking Allah's name, light is created within the heart. Thereafter, if ever this light were to be extinguished, one would naturally become perplexed and not rest until his light comes on again. Only those are disturbed by the darkness, which had previously enjoyed light. Thus, a course of Zikrullah is of vital importance.

2. Endeavour to come into the company of the friends of Allah, as much as possible. Just as how desi (natural) mangoes when tied together with langra (hybrid) mangoes, also becomes langra (hybrid), similarly, whosoever spends time in the company of the friends of Allah, there is great hope that he too shall one day, Insha Allah, become the friend of Allah.

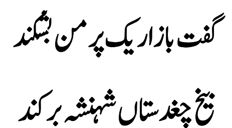
3. Avoid all avenues which could result in sin, with the eyes, the heart and the body. Do not look at those places, nor allow those thoughts to enter one's heart. Strive to keep the heart clean of all filthy thoughts. Move away from wherever there is a possibility of one being attracted to evil. Avoiding the avenues of evil must be done collectively, with the body, the eyes, and the heart. One may be seated far from the evil, but by merely looking at it, its effects shall fall upon the heart, no matter how far away it may be. Whether one physically enters the area of evil, or glances towards it from far, or merely takes enjoyment in its thoughts, in all three instances, its poison shall dampen his spirits and create cowardice within him. After taking poison, even the company of one's Shaikh shall have little effect. This poison shall then draw one towards places more advanced in evil. Shaytaan easily traps those who first commit some sin on their own.

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا[1]

"Shaytaan only gains hold over you, due to the sins you commit"

When one displeases Allah, the shade of Allah's mercy and protection is lifted. When man is left orphan, Shaytaan finds him to be an easy meal. A weak thug shall never interfere with a kid whose strong father is near. That slave, who walks in the shade of Allah's protection, who would ever think of interfering with such a person? Allah thus, with the words " ما كسبوا " draws our attention to the fact that when one chooses to disobey Him and remove His divine protection, only then can Shaytaan over-power him.

Coming back to the falcon, when the owls were preparing for attack, the falcon addressed them thus, "Remember, if you touch even one feather of mine, my master, the king, shall in retaliation, have your entire jungle burnt to the ground. Your nests, your babies and your eggs shall all perish, for my master is all-powerful. The falcon said,



"If as little as one wing of mine is broken, then expect to meet the worst from my master, the king. He shall make ash out of you all!"

Maulana Rumi (Rahmatullah Alaihe) then says, "Never interfere with the men of Allah. Whenever the Prophets and the

[1] Surah Al-Imran, verse:155

saintly ones were persecuted, the natural consequence was the destruction of thousands of villages."

The falcon ended his address with the following words,

بازم ودر من شود حیراں ہما

چغد کہ بود تا بداند سر ما

"Understand well! I am the falcon of the king. Even the sparrow is unable to really understand my position. Thus for you, an owl, to realize my worth, that is far from possible.

Similarly, the worth of the friends of Allah is not understood by many. May Allah remove us from the ranks of owls and bless us with the sight to recognize his friends.

Dua'a

Let us now make dua:

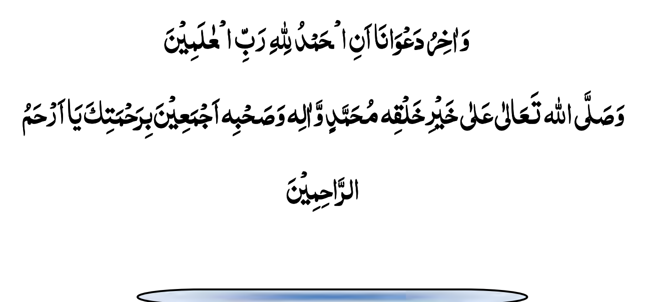
O ALLAH, whosoever is sick in our families, bless them with complete health. With ease and comfort, create the means for their cure. Protect us from all types of ailments, both physical and physical.

O ALLAH, whosoever is drowning in worry, sorrow or grief, change their state to one of happiness. Whosoever is in debt, create the means for the repayment of these debts. Whosoever has daughters and is unable to find for them suitable match, O Allah, create the means for their settling down with suitable partners. Those women who are being ill-treated by their husbands, create within their husbands an over-looking temperament and a soft, loving nature. Those women, who are

disrespectful to their husbands, bless them with love, respect and total obedience to their spouses.

O ALLAH, bless us all, as well as our country, with peace, stability and unity. O Allah, whatever evil is prevalent in our societies, be it robbery, theft, murder, in short whatever there may be, change these evils into good. Bless the Muslims of the world with aafiyat (safety in their religious and worldly matters). Bless those without Imaan with the treasure of Imaan. If Imaan is not destined for them, weaken them and their plans, so that they pose no threat to the believers.

O ALLAH, bless the people of Imaan with the wealth of taqwa, bless the sick with good health, bless the ignorant with knowledge, bless the proud with the wealth of humility, bless the negligent with the fortune of becoming of those who always remember You (Ahl-e-Zikr). Bless the transgressors with the wealth of Your obedience, and O Allah, bless us, our families, our friends, and all Muslims in general with the best of both the worlds.Aamin



FROM THE DISCOURSES OF

Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana
Shah Hakeem Muhammad Akhtar Saheb
(Damat Barakaatuhum)

What was lacking in Shaytaan?

Had Shaytaan repented, even his work would have been accomplished. Hazrat Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe) explains that Shaytaan had within him three, ع's (Arabic alphabet) but was lacking in one (ع):

1. He was an **عابد.** One who worships Allah Ta'ala. Such a worshipper of Allah was he, that not even a span of earth exists whereupon his head has not prostrated.

2. He was an **عارف.** One who recognizes. He recognized Allah Ta'ala to such an extent that on the very occasion Allah when Allah Ta'ala anger was directed at him and he was told,

"Begone! Verily you are rejected one."

He still implored Allah Ta'ala because he was fully aware of the fact that Allah Ta'ala is absolutely free of prejudice and reaction based on emotion and will not be swayed and overcome by His anger. Even in that state he was confident of his Dua being accepted. He had such recognition of Allah Ta'ala.

He was عالم. One who has knowledge. He was an Aalim of such a caliber that he knew all the finer details of the Shariah of all the Messengers.

What was lacking was one (ع)

3. He was **not** an **عاشق.** He was not an intense lover of Allah Ta'ala. Had he possessed the (ع) of Ishq, the intense love of Allah, he would not have been accursed and rejected. Had he been an Ashiq, he would not have opposed Allah Ta'ala but would have rather become restless at the displeasure he has caused to the Truly Beloved and fallen headlong into prostration and said that which Hazrat Adam (Alaihis Salaam) said:

رَبَّنَا ظَلَمْنَا اَنْفُسَنَا

"O our Nourisher and Sustainer, we have wronged our souls."

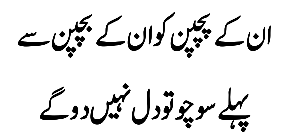
(Extracted from "the virtues of Taubah")

The Fading of Temporary Beauty

Without the company of the friends of Allah Ta'ala, worldly people remain intoxicated by these toys of dust. They witness such beauty turning to dust before their eyes in spite of which they are not convinced that these are toys made of dust. Ah! For the sake of such toys of dust, they destroy their eternal life where there will no longer be death. This is shear foolishness. What can be said? Allah Ta'ala has made this world a place to a take lesson from. On seeing a sixteen-year-old girl, one's intelligence is lost. It is said, "She makes me lose my

senses." When the air-hostess of any airline puts on makeup, one's Nafs immediately "picks up." Yet, look at the same woman in her old age, look at her once she retires, look at her when she becomes an old woman of sixty who shuffles along, will your Nafs still incline towards her and desire her? Will you still express love for her? Or will you flee from her? Similarly, the sixteen-year-old boy, that one inclines towards and desires, will become an old man of sixty. Why then do you flee on seeing him in this old age of his? Why do you say, "I am upset at seeing you." Why are you now fleeing from those who were the cause of your forgetting Allah Ta'ala? Only now, after beauty has gone, your senses have been restored, but now there is no reward in doing so. Had you abstained and protected yourself in your youth, you would have attained Allah Ta'ala.

Ah! The entire world is a corpse! This world is a graveyard of corpses! Understand that those who are walking around today are in effect lying in their graves. Every person in the world today will, in a hundred years time, be buried within the bowels of earth. After every century, the inhabitants of the world are to be found under tons of soil. Ponder a little! Over whom are we sacrificing our lives? What is the meaning of sacrificing our loves over those who are corpses? Do not look at their present beauty. Rather look at their decline due to which you will remain safe.



Ponder over their old age before you are taken in by their youth so that you do not hand over your heart to them.

(Taken from "The enjoyment of Zikr and Pleasure in giving up Sins")